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A MANUAL

FOR

Home Teachers

State Commission of Immigration and Housing
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LETTER OF TRANSMITTAL.

To His Excellency, WILLIAM D. STEPHENS,
Governor of California.

SIR: We have the honor to submit herewith a pamphlet entitled "A Manual for Home Teachers."

It is issued to provide answers to the frequent questions coming to the Commission from all parts of California, and from many states of the Union.

The pamphlet is based upon the practical experiences of pioneer Home Teachers, and furnishes the best guide now available to those desiring to begin the work of a Home Teacher.

It has been compiled and prepared by Mrs. H. K. W. Bent, of the Commission's Bureau of Education.

Respectfully yours,

COMMISSION OF IMMIGRATION AND HOUSING
OF CALIFORNIA.

TO HOME TEACHERS.

After watching the working out of the Home Teacher law for four years, those who have its interests most closely at heart have found that there is one grave error into which the Home Teacher is very likely to fall.

The law definitely makes the Home Teacher a part of the school system and, moreover, specifies that she be connected with certain schools. Under that law she is as thoroughly responsible to her principal as are the teachers whose work lies in the schoolroom.

It is very easy, however, to take another attitude. Although the school is coming into its own as the social center of its district, social and educational fields are still generally held to be distinct. And because the Home Teacher is definitely a socializing element, she often slips away from the school, and either affiliates herself with other social agencies or tries to do her task alone.

Both of these methods have invariably proven fatal to the success of the work. Only when a Home Teacher is the definite link between the school and the home can she hope to succeed, and it is as an envoy of the school that she can best enter the home with no risk of being the intruder. Working apart from the school leads to working at cross purposes with it and leads, besides, to conflict and overlapping with other agencies.

To be sure, those agencies must know her. Every organization which is bent on helping those who are in need of help must feel her co-operation. But that co-operation must come in the name of the institution which she represents.

The future of the nation is largely in the hands of the teachers. To the Home Teacher belongs, in ever increasing measure, the future of many of the homes. And as the welfare of the children can not be considered apart from the welfare of the homes, so the Home Teacher can not break away from the school and hope to fill the place for which she has been chosen.

So we come to the definition of that place. "The teaching of English to the adult foreign born," in the words of Mrs. Edith Perry Bremer, "is 20 per cent a problem of the educational, and 80 per cent the problem of the social worker." So, likewise, is the teaching of right living to both foreign born and native born mainly a social problem. And thus the Home Teacher becomes *the social worker of the school* and as long as she holds that definition clearly in mind, there are no limits to the field of her endeavor.

CONDITIONS CREATING THE NEED.

In the earlier part of the heavy immigration to this country, we made the mistake of assuming that when the children were cared for in the public schools, our whole duty was done; that the older generation was quite hopeless. We did not see the gravity of having a considerable and increasing fraction of our population made up of men who lived in colonies as essentially foreign as the countries from which they came, knowing only such English as was forced on them by their labor; of women with no knowledge of the language or of any other feature of the new life, timid and distrustful, bewildered by losing their old surroundings, and dulled by failure to understand the new.

Another result of our lack of comprehension was as natural as it was unlooked for—the children, acquiring English and the customs of the country, fancied themselves superior to their parents, and began to ridicule them, and to break from their authority. This attacked the solidarity of the family, which among immigrants is particularly strong. Few will question the gravity of this condition, attested by the rapidly rising rate of delinquency—or the soundness of the following observation by one exceptionally familiar with the situation: **"The basis of every worth-while civilization the world has known, and the hope of America, is to be found in the family. The genuine culture of any people may be measured by its estimate of the family. If that be low, then there is no lasting culture; if that be high, then there is the groundwork for permanence. Whatever tends to disrupt the family makes for anarchy—whatever tends to preserve it makes for permanence. That which tends to break down respect for parents, tends to root out all reverence."**

Seeing these children of the second generation throwing aside respect not only for parents, but for law and for the rights of others, public sentiment became aroused, and gradually came to realize that they must be reached through the mothers, who had scarcely been touched by the night schools, which were beginning to reach the men. The foreign women were shy, unaccustomed to initiative or mental effort, and must—in any case—remain with their children at night. For a long time this seemed the end of a blind alley, but those with political and social sense pressed on to find an outlet, urged by the consciousness that a community can not rise greatly above its mothers, and also that a state is unsafe, when in a large part of its homes there is no knowledge of its language or the ideas for which it stands. In states like California, where women have the suffrage, there was another danger. The present law gives the wife the nationality of her husband, and when the man was naturalized, the woman, however ignorant, could vote.

Light began to come with the thought that if the women could not come to find knowledge, then knowledge should go to find them. Almost at once there followed the recognition of the fact that we had the means ready at hand—the public school, that university of every neighborhood, could be a ready way of approach—the school, which was the one American thing which these bewildered strangers knew and trusted.

Conscientious teachers began to add to their day's labor hours of visiting in the homes of their pupils, seeking to establish points of contact. This could not continue, in justice to their regular work, but the idea had been found. There must be a woman, definitely a part of the school system, with its prestige and backing, whose duty should be, not to teach children in a schoolroom what they need to know, but to teach mothers in homes, and in schools, what *they* need to know. This conviction created the California law, authorizing the employment of a "Home Teacher" for any school having 500 units of daily attendance. The provisions of the law at present limit its application to congested neighborhoods, so that the foreign home is chiefly the field of the Home Teacher, and she becomes a direct Americanizing influence.

The interpretation of the need in California departs from that conceived elsewhere. There have been so-called Home Teachers in a dozen cities of several Eastern states, for a number of years, but their purpose is to do follow-up work for absent, irregular, subnormal or incorrigible children, and they are more properly visiting teachers. The Home Teacher, as we conceive her purpose, seeks not primarily the special child—though that will often open the door to her, and afford her a quick opportunity for friendly help—but *the home* as such, and especially the mother who makes it. This discrimination as to aim and purpose can not be too much emphasized, or too consistently maintained, for the care of abnormal children, important as it is, can by no means take the place of the endeavor to Americanize the *families* of the community.

Into the midst of these beginnings and experiments dropped the tremendous testing of the nation by war—the one test which we had assumed could never come. Suddenly, over night, as it seemed, the nation had joined the social workers, and become conscious of the aliens. "Would their loyalty be with us, or overseas?" Germany thought she knew. We were one-third alien, and she was confident we could not overcome such a handicap—that our strength would be a rope of sand. We know what happened—how aliens and American-born alike fought under our flag. But not because we had been careful to teach them the principles we believed were worth fighting for. We had been indifferent, we had left them to struggle against almost impossible conditions,

and their loyalty was more than we deserved. But the ideals of liberty which they had brought with them still burned in their hearts, and they are naturally docile and law-abiding, so when they were called they went, as the service flags in the humble windows touchingly testify.

To the uncomprehending women suddenly left alone with their little ones, we owe in honor an added and peculiar duty—to prepare them against the day when their soldier men shall come back to them, marvelously developed by their experiences, with a knowledge of better living, of clean air and good food, of regular habits and recreation, as well as some glimpses, at least, of wide world thinking and ideas. This army of ours, the most wonderful the world has ever seen, has done genuine social work for its soldiers. In fairness to them, we also must do social work for "the girls they left behind them," that these men who fought beside our own sons may find homes worth fighting for and worth returning to.

The country is awake at last—from all sides comes now the demand that those who live in America shall understand America—that this is "a critical issue between the United States and destiny." We can not do in a day what we should have been doing for many years, but we see now our task, and have perceived the means to accomplish it. The *family* must be considered the unit, and to each part of it must be given the opportunity adapted to it, until each is fitted to make a place in society as an independent individual.

METHODS OF HOME TEACHERS.*

The Teacher will first seek entrance into the homes, where the work can better be done in the native tongue, as the early knowledge of English will be far too elementary to be of use for the intimate and personal approach needed there. Some of the best work, especially in establishing a friendly connection, is in the individual homes, and the visits of the Teacher furnish an incentive for improvement in their care. Yet much can be taught in a group of women which could not be taught them separately, and one of their great needs is to break out of their isolation and come in contact with others. The group work, therefore, as fast as it can be built up, is of great value. When practicable there should be at first a separate group for each nationality, and the instruction should, as far as possible, be altogether in English. A prime need of the women is to learn to *speak* English—the reading and writing can well wait until later. It can be taught directly, and even better indirectly, through the objects and processes used in work, which should always be connected with their daily life.

*For detailed methods, see page 25.

The women in these groups can be given the opportunity for self-expression, and especially social self-expression, the lack of which is so deadening and so dangerous.

Here, too, can be instilled the elements of American customs and laws, which they often transgress only because they do not know them, and have had no opportunity to know them.

The Home Teacher needs to keep in mind the modern educational recognition of the essential place of recreation in every life, and nowhere can it be more important than in the lives of these women, which are monotonous and uneventful to a degree more complete than those more favored can imagine. Ways should be sought to vary the work with simple pleasures and diversions. These are of especial value when linked, like the other work, with the school. It is wholesome for the children to see that their mothers are included in such plans and privileges.

It is an indication of achievement of the highest sort when these people, whose vision has been confined to their own four walls, can be brought out of the attitude of receiving, into the joy of giving. Perhaps no happier women could have been found during the war than certain groups of Italian women in California, very poor and very hardworking, who were sewing for the Red Cross. The best methods will seek, even as a distant goal, the highest kind of results.

The psychological law that it is possible to proceed to the unknown only through the known must be regarded. "Even if the old were all bad and the new all good," we must still *engraft* the new upon the original stock, rather than uproot the mental product of generations.

METHODS OF HOME TEACHERS.

A. In Homes.

1. Never enter a home without invitation. At first you should have a definite errand from the school.

2. Establish your connection with the school, and from this build up a friendly relation.

3. Looking after attendance, while not your first business, is important in itself, and valuable in giving you access to the mother.

4. Be willing to advance slowly.

5. Be prepared to meet sudden trouble until response can be had from social agencies.

6. Be chary of gifts. The women should know two things—one that you will not let them suffer in a temporary emergency; and the other that it is quite useless to attempt to take advantage of you.

7. Be ready with sympathy and help in any kind of sorrow or trouble.

8. As soon as your place is secure, begin to suggest and bring about improvements in the care of the house and the children. When you are allowed to help bathe the baby, you can teach many things by that means. The work requires constant ingenuity and tact,* and patient follow-up work. Use a minimum of criticism and a maximum of praise.

B. In Groups.

1. Advantages of group teaching.
   - *a.* Conservation of time.
   - *b.* Multiplication of effort.
   - *c.* Encouragement of numbers.
   - *d.* Freedom from embarrassment.
   - *e.* Enthusiasm of concert work.
   - *f.* Difficult suggestions can be made without offense.
   - *g.* Advantage of seeing different and better things away from home.

2. To secure a group, begin by inviting a few, and make the occasion particularly attractive. Increase the number by repeated visits, and by inducing those who come to invite others.

3. Make the speaking of English a constant aim. Use it yourself, and teach it in connection with all work.†

4. Begin with whatever occupation interests most. Almost any woman is pleased to sew for the baby.

5. Avail yourself of the services of any special teachers in the school—for sewing, cooking, handcraft, music, etc. Also, as your groups multiply, of volunteer helpers from the various social organizations, churches, etc.

6. Use every available means to make the meeting place attractive, in simple ways which can be copied at home.

7. Encourage imitation of pleasant and wholesome things. In some cases marked improvement has appeared in the home with no criticism whatever. One woman gazed around the room in wonder, saying over and over again, "This is so clean!"

8. Observe public holidays, with trifling souvenirs, as cards or flags or flowers, increasing the sense of doing as other Americans do.

9. Make use of all practicable recreation—music, parties, entertainments, parks, etc., remembering how limited and dull are the lives in these homes, and that the need for diversion is as natural as hunger to

*"What a lot of clothes to be washed! Perhaps you have no soap. I will bring you some." "How clean your kitchen looks today! I will bring you some flowers this afternoon." "Don't you want to make your house nice for Christmas? I will come tomorrow and see it."

†Helps may be had at this office.

every normal human creature. Since we have found how largely the health and morale of the army men was sustained by wholesome and suitable recreation, we shall not be likely to ignore its essential character for all kinds of people. Especially seek to make for the women a place in the school entertainments. Though at first diffident and uncomprehending, they will come to enter into the spirit, and not only find much happiness, but receive many a lesson in Americanism. From the schools, with their flag salutes and flag drills, charts and songs, they will constantly and unconsciously imbibe real patriotism.

SUGGESTIONS TO HOME TEACHERS.

1. Constantly emphasize the school, the stable link connecting your neighborhood with the larger community. At every place ask yourself, "Whom in this house can I connect with the school in any way, even through the nursery or a fiesta?"

2. Use care in approach—take advantage of errands, especially for the school.

3. Make friendliness first—all else can wait, and nothing can be done without it.

4. Never take visitors with you, to observe either your people or your methods.

5. Remember you are not primarily a nurse or a relief agent—their work is to restore, yours to construct.

6. Become familar with the social agencies, that you may know where to refer their especial work promptly.*

7. Use your visits and influence to induce the fathers to attend night school.

8. Avoid—

   a. Showing red tape—making records, etc.
   b. Taking sides in neighborhood quarrels.
   c. Assuming too much responsibility.
   d. Talking religion or politics.

9. Watch for opportunities to introduce American customs—"in America we do it so."

10. Seek always something to praise.

11. Recognize the excellencies in the old life from which your people come.

12. While you will supplement the work of other social agents—as the Nurse and Attendance Officer—let everything be tributary to your main purpose, never to be lost sight of, to broaden, elevate and *Americanize* the viewpoint and life of the homes which you enter.

*See list on page 46.

DIFFICULTIES.

No new development of public service, particularly in the educational field, can take place easily. The kindergarten and even cooking and sewing schools had to fight for their places which now seem so well established. The Home Teacher plan is no exception.

The intrinsic and positive difficulties may be left to the teacher in the field, when she is once secured. The difficulties in the way of establishing the department are chiefly negative—the lack of public information, of money, and of qualified teachers. If the first can be met, the others will follow.

QUALIFICATIONS FOR HOME TEACHERS.

The work of a Home Teacher is highly specialized. It is a new profession and requires special qualifications. The Home Teacher must comprehend the object of the work, and the reasons which called it into being. She must understand that so delicate a matter as assuming to enter homes and modify them will require constant and unfailing tact, and respect for the rights and dignity of any woman in her own home. She will need to recognize that in the nature of the case her task is difficult—that it is *because* it is difficult that she is needed—and that therefore a part of her equipment must be patience, optimism, and the ability to turn to good account all the varying circumstances she will meet.

It is useless for her to enter upon the work at all unless she really cares for the people, can enter into their joys and sorrows, and rejoice to bring them friendship and inspiration.

Qualifications. A Summary.

1. Teacher's certificate.
2. Experience in teaching and in social work.
3. Good health.
4. Ability to speak the language of the largest group in the district.
5. Complete loyalty to the principal of the school.
6. Tact and patience for a delicate task.
7. Ingenuity in adapting all circumstances to the main purpose.
8. An incapacity for discouragement.
9. Comprehension of the reasons and objects of the work.
10. Finally, above all and through all, a sympathetic attitude toward the people, which involves some knowledge of the countries and conditions from which they came, and what "America" has meant to them.

AIMS OF THE HOME TEACHER.

The Home Teacher, like other workers, can not have her aims and purposes too clearly outlined, or too constantly in mind. The underlying aims are of the broadest.

The emphasis of effort must be shifted from the child to the parent, and *the home* made the working unit.

There must be a distinct effort to keep the mother honored by the children. A help to this end is the explanation and interpretation, to both, of the Compulsory School Law, which often sadly perplexes the parents, and encourages the children to feel that the parents' authority is not supreme. Both should be led to confidence in the school as the source of friendliness and help. Later, when they have absorbed some ideas of democracy, they can be brought to understand that the school is theirs because it belongs to all and is supported by all.

While specific matters of health, etc., will need to receive attention, the important thing is gradually to raise the *standards* of the home. It must always be borne in mind that the women are following—just as we are—the manner of life they have always seen and known. They have neither knowledge nor example to suggest anything different, and the different way may not at first seem better.

Aims. A Summary.

1. To make *the home* the unit of the community, with special emphasis on the mother.

2. To link up home and school. "I *am* the school, coming to this home."

3. To reach—

   a. Families with children in school.

   b. Families with young children.

   c. Other community work if practicable.

4. To improve the ideas of sanitation and personal hygiene—suggesting, for instance, that sausage and coffee are not the best diet for a young baby.

5. Especially to raise the *standards* of the home. The children accept as part of the course of nature that the school should be clean and the home dirty.

6. To keep the mother honored by her children.

7. To enlarge gradually blind acceptance of the school to civic understanding of it. "We, the people of the city, do this."

SUGGESTIONS TO BOARDS OF EDUCATION.

1. The public requires education in the importance of this work, and in a sympathetic understanding of the difficulties of the alien. Children spend a few hours in the school, and many in the home, and public interest must be cultivated to include the larger need.

2. Familiarity with the situation shows that the Home Teacher supplements and multiplies the effectiveness of the school in many ways. In the effort, for instance, to inculcate personal cleanliness, a child is bathed at school, but if he goes back to an unclean house, with vermin for bedfellows, he must return to the school to be served again and again. When in a schoolroom of twenty pupils, fifteen must have their heads cleaned, it is manifestly the *homes* that need attention.

3. Methods for the new work of Home Teaching must be worked out on the field, and not in an office.

4. Normal schools, upon request from responsible bodies, would undoubtedly begin to recognize in their training this virtually new profession.

5. Certain equipment and supplies are required by the Home Teacher in order to introduce to her people the better and safer civilization which the community needs they should acquire.

6. Experience has shown that in certain localities a Home Teacher's school serves its community best when open both forenoon and afternoon, that the women may come when their family cares make it possible.

7. One of the qualifications of a school principal in a congested district should be the social sense, and a degree of social knowledge, that she may sympathetically co-operate with the Home Teacher who may be put into her field.

8. Teachers showing the peculiar qualities needed for home work should have early recognition, and be encouraged to give their attention to this branch of their profession, for the Home Teacher must usually be evolved on the field. She can not be created by resolution, nor can she at present be imported.

EQUIPMENT FOR THE HOME TEACHER.

It would be as unreasonable to expect a Home Teacher to do good work without adequate equipment as to expect it of any other teacher. In either case, it is true, the person and the method are more important than anything else can be, but even the best workman does better work with suitable tools.

These foreign women know little of good patterns or skillful cutting, but respond to the charm of a well-fitting garment which they have themselves been helped to make from material at the school. Sometimes their homes are strangers to the unifying influence of a family meal, neatly served and eaten together. But from an orderly table at the school, with a white cloth, bright flowers and wholesome food, all of which they have helped to prepare, the women will learn easily and happily what no abstract teaching could ever give them. The hot water and soap, the white towels and shining dishes which they use in the school kitchen are silent teachers of home hygiene whose force and value can not be spared.

While it is well to begin the Home Teacher's work even at a disadvantage, yet it is wasteful of the teacher's strength and devotion to deny her ample equipment. One teacher said: "It isn't fair to expect me to do this difficult work with bare hands."

Equipment. A Summary.

1. A school principal thoroughly in sympathy with the plan, and ready to co-operate in every way. One of antagonistic ideas would make work practically impossible.

2. Suitable rooms at the schoolhouse, or near-by, for group teaching—a model flat or cottage if possible. They should be furnished for sewing, and for cooking and serving meals, and should be made attractive, but very simple, that the women may copy at home.

3. Laundry facilities provided in the school yard will make it possible to teach improved methods, which for economy of time, strength and fuel, these women need especially to know.

4. Some provision for caring for the babies while their mothers are in classes. If there is no school nursery, volunteer help may be provided.

5. Material from some source to be used in sewing and cooking. Coming through the school it does not pauperize. The Home Teacher will almost certainly be able to enlist the interest of some private organization for this purpose. The material should be of the most simple and practical kind—outing flannel for the baby garments, and inexpensive goods for the children's dresses. Quite small remnants and pieces can be utilized by a resourceful teacher to make comfortable little garments, and show the women ways of thrift. For the highly prized quilts, to meet the constant need for bedding, there is required, in addition to the pieces for covering, the cotton for filling, which few of the women can buy, and which the teachers should not be left to supply personally, as they have too often done in the past.

6. Charts and pictures and cards, with some provision for making additional ones.

HOW TO PROCURE HOME TEACHERS.

This is at present a serious question. There is no regular training for Home Teachers in the normal schools, and therefore there are no centres from which they may be drawn as needed. When the day of beginnings is past, and methods are standardized, then training will be given and teachers can be secured in the usual way. But at present each community must create its own—like other creations, they must be evolved. Places which are interested in having Home Teachers for their congested districts must keenly observe their regular teachers, with reference to their natural fitness for the new work. Even more than for the usual teaching, they must be born, not made. In general, look for a woman who has the social instinct, with a personal approach which attracts, and invites confidence. She should have a natural, honest respect for the personality of others, independent of their circumstances, and no tendency to condescend to any one. She must have "a heart at leisure from itself," that genuinely warms to human joy and sorrow, with an irresistible sympathetic impulse toward friendly help, which is in no danger of perfunctory service.

When such a woman is found, let her be urged to turn her attention to this opening work, and prepare herself, as far as present facilities permit, to enter upon it. It is assumed that any board of education will be more than ready to employ her, and she can join the other pioneers in this wide new field of Americanizing the homes of our citizens of tomorrow.

CO-OPERATING AGENCIES.

It seems certain that work backed by the Board of Education, and understood to be definitely connected with the schools, has a peculiar and permanent value, partly because of its authority, stability and unity, and especially, because it partakes in no degree of charity. Yet there are agencies which have long been doing pioneer work in the field of home service, proving its value, as almost all work must be proved for the public, by private initiative. To them belongs the honor of the early vision which saw that the only way to bring these strangers into larger and better living was to show them such living, incarnated in those who have known it. Such agencies are the Settlements, the Y. W. C. A., The Council of Jewish Women, the D. A. R., the Mothers Congress and Parent-Teachers Association, and other activities, both private and municipal. These agencies are all working for patriotism, and trying to bring the foreign woman into a real American

atmosphere, but they have not had the advantage of a vital link with the community itself. Such a link the Home Teacher affords. A connection with the schools can vitalize and stabilize the independent agencies, while they, in turn, can furnish things much needed by the Home Teacher, such as volunteer helpers for her group work—which just in proportion to her success she requires. Especially they help keep her view fresh and unformal.

From both points of view, nothing is more desirable than the most complete and cordial co-operation between the Home Teacher and all agencies in the field.

RESULTS TO BE EXPECTED.

The results of home work are not swift or spectacular, but they are in wholesome and vital directions, and they are results which can not be secured in any other way.

1. A restored balance of family authority, with its command once more in the hands of the parents.
2. A more intelligent response to the demands of society.
3. Improved morals and gentler manners in our citizens of tomorrow.
4. Better standards of sanitation and health in foreign neighborhoods, tending to conserve the safety of the larger community.
5. A wider horizon, and therefore increased happiness, for a large body of our people—those who have come to us hoping for the best things.
6. An increased knowledge of what "America" means, and of the duties and responsibilities of its people.
7. If the teacher be wise and large minded, she can not only help the alien to absorb what we have to give, but can bring back to us a fund of knowledge concerning him, and open a channel for what he and his civilization have to offer us.

PRACTICAL EXPERIENCE AND PERSONAL TESTIMONY.

1. FOREWORD.

While the Home Teacher plan is in its early stages, and its methods are not yet completely standardized, it by no means entirely lacks practical demonstration. There were ten Home Teachers last year in various cities of California—San Francisco, Los Angeles, Sacramento, Ontario and South Pasadena—and others have begun work this school year in Oakland, in Tulare County, and in Santa Barbara, until there are now in the field twenty official Home Teachers.*

While perhaps no one of these has united every qualification for ideal work, some of them have had conspicuous success. Extracts from a few of their reports,† and outlines of parts of their work, are appended, for the suggestions they may offer.

Suggestive matter from other sources is added.

*Much practical Home Teacher work is being done under other names, both by teachers and by outside social workers. Reports of work not previously reported will be greatly appreciated by this office, to centralize the knowledge of the progress of this part of the Americanization problem.

†The Los Angeles articles are working reports, made in the course of ordinary routine, to Miss Ruby Baughman, Supervisor of Immigrant Education for the City of Los Angeles.

2. A PRACTICAL PROGRAM FOR THE HOME TEACHER.

By Mrs. Amanda Chase, at the end of her first year's work. (Republished.)

I am asked to set forth some clear and definite working plans based on my own experiences, suggesting how Home Teachers may inaugurate their activities in assigned neighborhoods.

To begin with, if you are a newly-appointed Home Teacher, I would advise you to spend your first week at the school house. The reasons are several.

The school is the center from which you work. Your relations with the Principal are supremely important, for you are practically her outside assistant, her neighborhood deputy. It is necessary that you and she understand each other thoroughly. It is highly desirable that you agree on matters of neighborhood policy. At the last analysis, however, there can be but one head to the school district, and that is the Principal. Wherever you two think differently and you can not convince her, you are the one who must give way. She will be very busy that first week of school, and only by staying close can you really make her acquaintance.

You need also to know the grade teachers, and to have them understand your place in the system. Later your work will touch theirs in many places.

Also, this first week of school you will learn more of the neighborhood by staying at the schoolhouse than by outside calls. You can visit the schoolrooms, and be presented to the children as the teacher who has come to be a friend to all their mothers. You will meet numbers of mothers in the principal's office, entering their children. By Friday afternoon you will be identified with the school in the minds of some portion of the district, and that is what you want, for from the school the people expect both kindness and authority. You are the unknown, and the school is your backing.

The second week you can begin the actual visiting. It is best to go first on definite errands from the school. There are always odds and ends of attendance to be looked up, even though truant officers are handling truancy and obdurate parents.

Don't force your way in the least. When you say that you are from the school you will usually be invited in, and can turn the errand into a friendly visit. But in case you are not invited to enter, deliver your message at the door, as if that were all you had expected to do, and move on. That door and all the other doors will open to you in good time.

Begin now to organize mothers' classes to meet afternoons at the schoolhouse. This group work is absolutely necessary in order to cover the ground efficiently, and also because of the outlook and inspiration

for the mothers. They get much more by object lessons—by seeing a model flat or cottage—than they can in any other way.

I would suggest forming classes from the leading nationalities, each class to meet two afternoons a week. One afternoon the program can be an English lesson followed by cooking, cleaning or laundry. The other afternoon the program might comprise English followed by sewing, mending, weaving, or similar handcraft instruction. Sanitation, including personal hygiene, and patriotic teaching should be kept in mind. Sanitation may be given as part of the subject matter of English lessons, and also is closely bound up with the manual work. Patriotism and simple lessons on government are part of English teaching. Sanitation may be made vivid with posters such as are used in welfare conventions.

The teaching of songs is a useful and much-enjoyed part of this group instruction.

Any school needing a Home Teacher will probably have suitable equipment for the manual teaching. To hold these mothers' classes in a primary grade room after school, with a disturbed janitor hovering about, anxious to sweep, is something to be endured only as a temporary expedient. If the board of education can not furnish place and materials, see if some wide-awake woman's club or other organization will not equip a little housekeeping center at the schoolhouse or close by.

In connection with handcraft teaching, find out if your district has not some latent talents, some old-world arts already mastered, which may be turned to its practical commercial benefit. Often the skill is there—only obscured by badly chosen materials and models.

The sessions may be about two hours long.

The babies must be made welcome, as the mothers usually can not attend without them. I have sometimes had more babies present than women. If the school has a day nursery, they may be cared for during the lesson, if not, a volunteer helper would be most useful for this purpose.

Visit any member who does not attend for two successive lessons, to find out what the matter is; but don't make a practice of dropping around on lesson day to remind them. It isn't dignified, and they would come to depend on it unduly. And withal, the attendance is bound to be irregular.

I have had in my class record book this year the names of about half as many Mexican women as there are Mexican families in the district, but a third of them moved into other districts. Of course, when conditions are ideal, such movers will be transferred to other Home Teachers, just as children are transferred to the same grade in another school. A third of those remaining are out at present on account of very young babies or other causes, but still consider themselves belonging to the

class. Of the supposedly active members there are always a number absent. There is nothing to do about it but take heart of grace and keep on trying.

Measure your success in group attendance by the ratio between your class and the number of women of that nationality in your neighborhood. For instance, do not be satisfied to say, "I have a class of forty Mexican women," if there are 160 Mexican families in your district. Say rather, "Thus far I have reached only a fourth of my potential members for this class. What can I do to secure the attendance of the other three-fourths?"

At the same time that you are talking afternoon classes for the mothers, talk evening school for the fathers. If you drop round and visit the evening school yourself sometimes, it will help.

When any considerable part of the district responds to the educational advantages offered at the school, it will be impossible for you to do all the teaching in all the groups, even supposing that your talents are sufficiently diverse. Assistance may come in two ways: from the regular class and special teachers, or from volunteers outside the school. The teachers will be more dependable in attendance, but the volunteers will bring a buoyancy and freshness of enthusiasm rarely possible to the regulars already jaded by the day's work. There are splendid women in every community actually eager for social service opportunities, and it is surely as worthy to serve the state as to work for churches and private philanthropies. Very likely you will find assistants of both sorts, but the volunteers particularly must be chosen with the greatest discretion, and you must keep a firm hand over their activities. They must not rush into the district visiting, though they might make an occasional call at the earnest spontaneous invitation of the pupil visited.

Every forenoon will be spent in the homes. After all, the classes will only be islands in the sea of your visiting. You must visit to form the classes and visit to hold them. You must visit to see that the knowledge absorbed at school is actually put into practice at the home. You must visit to talk over many matters too delicate and personal to be taken up on class afternoons.

Each class should have a social function about once a month. Have music, games, good times of various sorts. Always have refreshments. Along with these features manage each time to have the class show off their English and other accomplishments.

Make yourself loved just as if you had moved into a new town where you wished to be a social success, or as if you were a new minister, just come to the parish. Your situation is somewhat similar to both, and the

affection of the neighborhood is a big asset for your success in Americanizing it. Foreigners, just like ourselves, are easier to lead than to drive into new ways. Give the district your genuine, earnest friendship—just the kind you give anybody.

Get acquainted with all the social agencies in your city which touch your district, and do this as soon as possible.

Home Teaching is a game of co-operation with everything else in the universe that is trying to help. You will find many families too submerged by sickness, nonemployment and various ills for any education to be possible until these conditions are ameliorated. If you undertake the amelioration yourself, you will lose sight of your own work in attempting what belongs to some one else. You must make the connection between the family and the proper social agencies and move along with your own task.

You need these social agencies to do the things which you can not, and likewise they need you to do the things which they can not. They need you for your intimate, first-hand, family-by-family knowledge of your district. Your territory is usually a mere square in the checkerboard of their larger area. What charity visitor has time to stop and reconstruct a pauperized family? She must leave that to you. The Housing Commission may move people into better houses, but what is the use if they take their slum housekeeping along? The Commission will depend on you to educate these folks up to their new dwellings. And so on through the list. You may meet some slight criticism and opposition at first from the representatives of these other agencies, but only until they understand your place in the general scheme. Use tact and patience in showing them that your missions do not overlap.

You will have a bothersome string of perplexities over the question "to give or not to give." Gladly do I share with you such philosophy as I have achieved on the subject. To begin with, all substantial aid had best come through the standard organized agencies. In addition, our school keeps a little storeroom of groceries and another of clothing—both contributed by schools in more prosperous sections of the city. I draw on these for first aid and emergencies, to tide over until work can be found for the head of the family, or until the red tape of charitable investigation can be unwound. After connection is established, there should be no giving from the school.

That leaves only what we may call the "amenities." These include holiday trifles, delicacies for the sick, dolls and picture books for crippled children, flowers for funerals. These attentions are deeply appreciated, and do not pauperize these people any more than they pauperize in any walk of life. Yet the sum total of them in a school district is too great a tax on a teacher's pocket. But the world is full

of loving and giving; you will easily find clubs or individuals who will be glad to keep you in small funds for these purposes.*

From 9 a.m. to 5 p.m. has proved a practical working day. I have not found anything to do before nine or any place to stop before five. Of course the trouble is to stop at five, but the Home Teacher must not be a worn and jaded person. Freshness, cheer, vitality are essential attributes.

You will not only visit but you will be visited in your headquarters at the schoolhouse. You will always have a lap full of everybody's troubles, and yet you will not be unduly depressed thereby, because you will be too busy fitting remedies to woes.

The field is so new that there is no way of defining its limits with exactness as yet. In a general way I would advise you not to do what other people or agencies stand ready to undertake. On the other hand, you will have to fill in emergencies, and decide later whether or not they will eventually belong to you or to another. For my own part, I have conveyed about sixty different school children to the Parent-Teachers' Clinic, each one from once to a dozen times. These trips were preceded by home calls to get permission of the parents, and followed by other home calls to convey directions for hygiene and care. I am not at all sure that this duty did not belong to the school nurse rather than the Home Teacher, but the school nurse did not have time and I gladly accepted the opportunity to get in close touch with sixty homes.

Unless the subjects named in the Home Teacher Law are standardized for you, it will be necessary for you to plan out something like a course of study—that is, reduce these subjects to their simplest elements and then decide upon the order in which these elements shall be presented. Generally speaking, let the order depend on what the immigrant woman most needs to know for her immediate use and protection. For instance, in English, this will mean her contact with the world outside her home—stores, the post office, street cars, etc. In sanitation we will begin with her worst violations of the laws of health. And so on through the list—essentials first.

She must, however, never be allowed to slide away from English into the other lessons perhaps more attractive. No English—then no sewing, weaving nor cooking, must be the rule in the group work. So far as possible all group work, even the manual portions, should be conducted in English.

No two districts will ever offer exactly the same problems, and yet in some essentials the law and the prophets will be alike for all.

*Mrs. Chase's first year and a half of work was voluntary, and during this time she received ten dollars every month from the Los Angeles Ebell Club to supply the sewing materials and incidentals necessary to carrying on her classes. She now receives ten dollars a month from the Women's University Club. The Los Angeles City Teachers' Club and the Federation of Jewish Women are helping other home teachers.

PLAN OF A YEAR'S WORK FOR A HOME TEACHER.

By Mrs. Amanda Chase.

The activities of the home teacher fall into these divisions:

I. Group teaching.
II. Home visiting.
III. Local school attendance.
IV. Special cases and social service.

I. Course of Study for Group Instruction.

(*a*) *English.*

Group divided into two classes according to intelligence and advancement.

Advanced class taught with textbook or typed lessons. I am most at home with my own course of lessons published by the State Immigration Commission, of which a new edition is in press and can be had free by application to the Commission.

Beginners taught with same lessons boiled down to simplest elements and presented by means of charts.

In both classes attention to be paid:

(1) That the oral word precedes the word printed or written.
(2) That the reading ability does not outrun speaking ability.
(3) That each new word becomes the actual possession of the pupil.
(4) That the pupil shapes spoken sentences on the model of the sentences in the lessons.
(5) That much drilling and constant review are given on such minimum essentials as salutations, numbers, money, groceries, measures and the like.
(6) That lessons are connected with actual objects and demonstration whenever practical.

(*b*) *Singing.*

Patriotic songs, with preliminary drill on words and meaning.

Lullabies, with an effort to have them sung at home as well as at school.

Simple songs about pupils' own occupations. Mrs. Ada Patten has done some original verses to old tunes which we shall use next year.*

(*c*) *Patriotism.*

Taught by songs, by talks in the pupils' own language, and by simple patriotic exercises in English.

Also by having pupils understand and participate in the national activities to the greatest extent possible. Red Cross, Thrift Stamps

*See pages 38 and 39.

and Liberty Bonds have proved powerful factors in Americanizing our foreigners.

(d) Sanitation.

Taught by charts and posters, by talks in pupils' own language, by simple lessons in English.

(e) Cooking.

The following course has been compiled with regard for (1) food conservation, (2) scarcity of ovens in the districts, (3) the constantly changing personnel of the class. It is to be repeated with variations as many times as the school year permits.

(1) A potato lesson.
(2) A green vegetable lesson.
(3) A soup lesson.
(4) A meat lesson.
(5) Rice and cocoa lesson.
(6) A salad lesson.
(7) Top-of-stove corn bread (or other bread made with substitute flour).
(8) Baked corn bread (or other bread made with substitute flour).
(9) Tamale pie, or similar dish.
(10) A cooked fruit lesson.
(11) Pudding (Top-of-stove).
(12) Oatmeal cookies or gingerbread.

(f) Sewing.

This subject should always be taught with the aid of models, as many of the pupils have no mental standard of a properly made and finished garment.

(1) Everybody make a sewing bag for use at school.
(2) Everybody make a cook apron and cap for use at school.

After this, choice to be according to individual need and taste, selected from the following models:

CHILDREN'S CLOTHING.

Set for young baby, consisting of band, diaper, shirt, petticoat and slip.

Set for one-year-old, consisting of shirt, drawers, petticoat, dress, short kimono and nightgown.

Set for small girl, consisting of waist, drawers, petticoat, dress and nightgown.

Girl's dress and bloomers to match.

Girl's wool dress made from old materials.

Several styles of girl's dresses.
Small girl's apron.
Girl's nightgown.
Boy's waist, rompers and coverall.

WOMAN'S MODELS.

Pretty apron, colored wash petticoat, plain corset cover, plain nightgown, dressing sacque, apron dress and knitting bag.

HOUSEHOLD MODELS.

Comforter, curtain, bureau scarf.

II. Home Visiting.

a. In average district home visits to be made—

For general acquaintance and friendliness, inviting to join groups, to attend night school, to be present at community center events.

For correlating the group lessons with home practices.

b. In a limited number of families living below the neighborhood standard, detailed instruction to be given in the home itself and record made of each visit according to form given below. Visits to be frequent and special emphasis laid on one or more of designated points at each visit.

Family Record.

Name and nationality_____

Date of visit_____

	Address	Number of rooms	Family consists of	Economic status
Floors				
Stove, sink and table				
Windows				
Ventilation				
Beds				
Matters of food				
Matters of clothing				
Adults study—English				
Other matters				
Recreation				

III. Local School Attendance.

(*a*) Working upon unnecessary irregularity, by educating parents to importance of attendance, and also the meaning and authority of the compulsory education law.

(*b*) Working upon tardiness, by finding its cause in the home and having it corrected. This has been accomplished in a number of chronic cases.

(*c*) Bringing in children of new families immediately upon their appearance in the district.

(*d*) Training parents in the degree of cleanliness required. When necessary, taking a child home and showing parents how to get him ready for school.

IV. Special Cases and Social Service.

(*a*) To investigate homes of school children as to their fitness. To see what can be done to improve conditions, or in extreme cases to report such families to child protective agencies.

(*b*) When the occasion arises, to make a first-aid connection between a family and the various agencies for relief or employment.

RECORDS.

1. Class book of group attendance.
2. Class book of home instruction in special families.
3. Brief daily memorandum for Principal.

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3. "HOME TEACHER WORK IN SAN FRANCISCO."

By Council of Jewish Women.

(Excerpts from the Report of Miss Rebecca Jacobs, Chairman Committee of Americanization.)

Read at Section Meeting of California Teachers' Association, March 29, 1918.

In the early part of the year 1915, our state legislature passed a bill, which was draughted and proposed by the Commission of Immigration and Housing, empowering boards of education of this state to employ Home Teachers whose duty it should be to work through the homes of the pupils. The board of education of the city and county of San Francisco was not prepared to install such a teacher in its schools, but this Council, realizing that its scope of activity ought to be enlarged, and seeing in the Home Teacher an opportunity for doing pioneer work in San Francisco, determined, if permitted, to assume the responsibility of this feature of social work. Permission was granted the Council to employ a Home Teacher, and in January, 1916, she began her work in

the John Swett Grammar School, that school having been selected, because it is located in a neighborhood thickly populated by foreigners.

At the beginning, the teacher concerned herself with the children only, visiting the homes to make inquiries concerning the absentees. Repeated visits established confidence until, by degrees, the mothers learned that instead of being one whom they need fear or look upon with suspicion, the Home Teacher went to them as a true American friend, who was ever ready to help and to advise.

Slowly, but surely, the teacher became the confidant, and family experiences were confided to her. As soon as the wide open door greeted her when she went her rounds, she began, wherever it was necessary, to work with the mother in the home.

She explains the value of fresh air and sunshine, the need of proper ventilation, sanitation, and the use of disinfectants. She teaches hygiene, she gives simple home remedies for slight illnesses, and urges calling upon the clinics in the neighborhood for more serious cases. A bulletin, giving minute directions for the proper care of young children, issued by Mount Zion Hospital in 1917, at the time of the infantile paralysis epidemic, was placed in the hands of the Home Teacher and did much toward making for more nearly sanitary conditions.

The teacher shows the importance of being punctual, and the need of a clock as a vital part of the machinery of the household; she explains the State Compulsory Education Law, a law almost unknown to the parents when she began her work. She explains the Curfew Law, impresses upon the parents the importance of having the children at home at night, instead of allowing them to roam the streets or visit picture shows. She tells about food values, encourages the mothers to use more cereals and green vegetables and less meat, and gives simple recipes. She tries to impress upon the mother the need of a wholesome breakfast of cereals and milk for the children, instead of serving them with strong coffee and doughnuts; and tells them how important it is to have the mealtime a family reunion. The children are taught to be helpful in the home. They are told that as they are a part of the home, they must share in its responsibilities.

The teacher counsels the mother so to order her household and her life that her children will be proud of her, show her the respect which is her due and make her their confidant and companion; she helps her to give her children a home in which they will be interested and of which they will be proud—a home to which they will bring their companions, instead of going from it to seek them; she is trying to make the mother realize that only the right kind of a home can make for the right kind of a citizen. The Teacher tells the mother that if she wishes to keep her children, she must become a part of the community in which

she lives, that she must learn the language and the eustoms of her new home, that she must learn how to adjust herself to her new surroundings, and how to get the best for herself and her family out of all that is being offered her.

To help the mother adjust herself, a elass has been formed for the teaehing of eivies and English speaking, reading and writing. This class meets four afternoons a week, from two to four o'cloek. To make the mothers understand that all good things ought to take plaee in the home, the elasses are held in the home of one of the members. In the beginning, they were held in a living room back of a grocery store. At first, all of the members were doing the same kind of work, but as some advaneed more rapidly than others, two divisions were formed: Class "A" eonsisting of the more advaneed pupils, Class "B" eomposed of the more baekward pupils and the beginners. Class "A" is now being taught how to read the newspaper and the use of the dictionary. Beside group teaehing, individual instruction is given those mothers who are anxious to learn English, but who ean not attend classes. Patriotism is being fostered by eelebrating the national and state holidays. Here, again, the home is the plaee of the eelebration.

Nothing is left undone whieh can and will implant in the mind of the mother the idea that the state, the home and the school must be so elosely linked that nothing ean destroy the ehain. On the holidays the mothers celebrate with a eoffee party, whieh is followed by a program. The house and table are deeorated with the red, white and blue and the flag is always in evidenee. Post eards, commemorative of the day, serve as plaee cards, and eaeh mother is given a small silk flag for a souvenir. The story of the day is told and the mothers give the pledge to the flag and sing Ameriea and The Star Spangled Banner. Each mother has been given a eard upon which are printed the words of the latter song. So that the mothers may be perfeetly natural, their friend, the teacher, is the hostess, and the mothers are the only guests. Because of this, they talk freely, in English, ask questions about the day and about our eountry; thus facts in history and geography and eivies are subeonseiously learned. Until this year, the programs were arranged and presented by the Home Teaeher, now the work is being done by students of the San Franeiseo State Normal Sehool.

The mothers of the English Class demonstrated their patriotism by subseribing a sum of money, whieh they sent to the "Children of Ameriea's Army of Relief," one of the organizations that works for the starving ehildren aeross the seas.

The Division of Immigrant Education direeting the "Ameriea First" Campaign, sent blanks to the Chairman of the Committee of Edueation

and Americanization of the Council of Jewish Women, with the request that each recipient of these blanks be asked to pledge herself to have one foreigner enroll as a member of the Evening School, the pledges to be signed and returned to Washington. Some of these blanks were given the Home Teacher, with the request that she try to interest the mothers of the English Class in the movement, with the result that all of the mothers signed the pledges, which were sent back to Washington, and they saw to it that those for whom they had signed, attended night school. Mothers have been given lessons in bandaging, talks on First Aid and have heard a splendid illustrated lecture on Sanitation, Sunshine, Ventilation, and Flies and their Relations to Tuberculosis and other diseases.

There is no branch of social service work which can do more to give the foreigners the ideas of the better American living than does the work done by the Home Teacher, and if she takes, as does our Home Teacher, to those among whom she works, good will and sympathy, good fellowship and friendship, words can not tell the incalculable good she can bring to all members of the families which she visits.

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4. TEACHING ENGLISH IN THE MEXICAN CAMP AT SHERMAN.

Report of Mrs. Amy Gardner.

This school for teaching English to foreign women and children is located in the yards of the Pacific Electric Company in Sherman near the camp furnished by the company for the employees. There was no room large enough for a meeting place, therefore we decided to occupy a street car, which the Pacific Electric Company placed at our disposal upon a siding close to the Mexican camp.

In the beginning we visited the homes to invite the women and children to come to school. We explained to them our object—to teach English and sewing and (with a subconscious feeling of egotism) anything the women and children might wish to learn. The class is composed of twelve women and twenty-eight children ranging in age from four to fourteen. There are sixteen boys and twelve girls. We have attempted by the use of objects to teach words in ordinary use. When we know that the word is understood, we ask the class to find the word in their books or on the chart. They sometimes write the new word in their blank books.

We have conversation in English while sewing, teaching the names of articles in use, needle, thread, pattern, etc., incorporating such words into short sentences. Each woman has made an apron and three young

girls have completed dresses for themselves. We have given special sewing lessons on Friday mornings.

The small girls and boys have been busy with mat weaving, paper folding, etc. For the older boys, who attended regularly from the start, we organized a sloyd class. The lessons are given Tuesdays, Thursdays and Fridays. The sloyd class is making flytraps to place near each garbage can in the camp. They are also very proud of a toy aeroplane which they have completed. The class of boys and one woman have half-soled and repaired several pairs of shoes. Lessons have begun in basket making, out of the twigs and branches cut from the eucalyptus trees near by. The boys are acquiring a knowledge of simple drawing and tables of measure, with the practical use of tools.

The Mexican camp, located in the rear of the station, would not be noticed by a causal passer-by. The people in the camp are somewhat isolated, living their own life in their own way and knowing little of outsiders. The women at one end of the row of houses have scarcely a speaking acquaintance with those at the other side of the camp, but they are meeting now at the school and we try to have a short period between lessons during which they can get better acquainted with each other.

We have found the Pacific Electric officials deeply interested in the success of the school, and we are indebted to Mr. Bates and Mr. Weller, camp superintendents, for assistance in many ways.

We hope to establish a more friendly feeling in the community. After several years study of the Immigration Problem, as the writers like to term it, I have concluded that there is no Immigration Problem. One nationality differs very little from another except in customs caused by environment. If the community holds the newcomer at arm's length and treats him as a being from another planet, there can be no growth into new customs, but rather a withdrawal into his own language and way of living. There are many people in Los Angeles who have never attempted to learn the English language, and few of our own people care to know why it is so. Miss Baughman said in one of the conferences, "Do unto every other human creature, as you would wish that person to do unto you, if your places were exchanged."

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5. REPORT OF MRS. RUTH C. FISH.

Extracts from daily reports.

With a class of 10 women I began quilt making. Also taught them the names of the things they used, as needle, thread, etc. "Where is your thimble?" "Please give me the scissors."

The class of women met again and continued the quilt making. I reviewed the words they had had, and taught them names of foods, with such words as pint, quart, pound, etc.

We had a group of 30, both men and women, last evening. They were graded into classes, and taught new words, with concrete objects, as—"I put bread on the plate." "I put coffee in the cup."

I went to make calls in the homes. Found a Mexican and a Japanese boy quarreling in the street, and took them along for interpreters. We did good work.

Experience in Beginning in Difficult Places.

When I first visited the neighborhood, the women seemed friendly, and disposed to learn, but on my next visit said their men were opposed to their having anything to do with us. I sat and talked with them for an hour, explaining how it was what we American women would like them to do, if we went into their country, and could not speak their language. They finally brought out some material and asked me if I could show them how to cut out a dress. This demonstration established a good feeling, and in course of time I found myself welcome in every home.

In the beginning they said they did not care to learn English, but during our sewing lessons I would ask them to tell me the words in Spanish, and in turn I would tell them the words in English. Finally, they would ask for the English words. Two weeks before the close of the session I gathered together fifteen women for a real English lesson, and before I left they were asking for books.

Among the women of this camp there was a protest against the study of English, and the majority of the houses and children were uncared for and filthy. Noting the aversion to English, work was begun by teaching sewing. In the course of a few weeks the confidence of most of them was gained, and I was able to begin to make suggestions in their homes with regard to cleanliness, the bathing of their babies, etc. I avoided criticism, but wherever praise could be given I did not spare it, which gave them a desire to meet me with clean faces, hands and dresses, and in time the women would ask me into their houses, to see how clean they had made them.

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6. ALBION SCHOOL, LOS ANGELES.

Home Teacher work was inaugurated by the D. A. R. in the school at Avenue 19, which is a neighborhood school, with a very social-minded Principal. The Home Teacher did visiting in the homes, making a card catalogue of the families and their histories, and secured for group

work 45 women of various nationalities, Italians predominating. Two of the regular teachers in the school volunteered to teach them. After English drill in two classes, they joined in one for singing. They then adjourned to another room, where they were trained in sewing by representatives of the D. A. R., who brought material, chiefly clothing to be made over. After one year this work was taken over by the Board of Education, but members of the D. A. R. continue to take charge of the sewing. The success of this school is largely due to the promptness, business-like regularity and reliability of these ladies, who have continued to make this interest first in their plans, and have faithfully kept the days promised to the school free from other engagements.

The report of the Teacher, Mrs. Ringnalda, follows. She has now a class of fifty Sicilian women.

Mrs. Ringnalda's Report—First Experiences of a Home Teacher.

The work was new, the field was new, the teacher was new. I found myself at first groping and stumbling. There were two points of contact—the Principal and the people. The Principal was human and practical, the people immensely human, and not a bit different from others of the species; and their problems were not a bit bigger, not a bit smaller, than those of other folk. The problems in their case were made up largely of how to get enough to eat, and how to keep the landlord pacified. The rents are often months in arrears, and a trifle each week keeps a leaky roof over an uncomfortable collection of human beings.

In the majority of cases, a little encouragement in the shape of "a job for father," and a small grocery order to tide over, did wonders.

At first there was a great lack of cordiality on the part of the women of the district. Often my knock was not answered. Among the first welcomes I received was a visit to the back yard, where three women were engaged in washing. I did not try the front door this time, but boldly marched to the back, and settling myself on an upturned wine barrel, I proceeded to get acquainted under difficulties. My astonished hostesses spoke no English, and I knew no Italian. My attempts at conversation were a dismal failure, but I succeeded in rousing their curiosity to the extent of calling an interpreter, who bluntly inquired—"What you want?" I told her I came from the Principal. "Was I a doctor? Was I a nurse?" I denied both charges, and told her I came to make friends with the mothers of the school children. More neighbors came, and a council of war was held. I felt myself under fire, but stuck to my wine barrel and played peek-a-boo with the baby, until I took my leave, after inviting myself to call again. My hostesses, now

numbering eight, seemed, to my chagrin, relieved to see me go, but I was sure they thought me a harmless creature, who might even prove to be a friend. News travels fast in a congested district, and it was not many days before I was firmly established as a Home Teacher.

I found that a word of encouragement here and a little praise there helped things along very much. I recall one shack, of two rooms, that housed three Mexican families. A small, rusty parlor stove did duty as a kitchen range. One dirty bed stood in a corner, heaps of soiled clothes were scattered about, and there was a roll of bedding in the kitchen. Tables, chairs and dishes were conspicuous by their absence. I reported the case to my Principal, and a bed, complete even to pillows, was soon forthcoming. By strategy I succeeded in getting the floor scrubbed, the new bed in position, and the old one aired. On my next visit, I found the owners of the new bed fondling it as if it were a living thing. The home-making instinct is there—it only needs a chance to develop. These people, like many of their kind, have been tied hard and fast by their poverty. There is a chance for the Home Teacher to do work that counts.

A Mothers' Class, which had been organized by the D. A. R., met three afternoons in the week, where English was taught for an hour by teachers from the school, whose work was a labor of love. The second hour of the meeting was devoted to sewing. Garments were made up and sold to the women at about cost. Those who could paid cash, and the others earned the garment by sewing for the school, an exact account being kept. Cast-off clothing played an important part in these business transactions.

Occasionally a rummage sale changed the order of things. Any one who has attended bargain sales at the Broadway stores knows how much vigor comes to the surface in the seekers for bargains. The women of Avenue 19 are very much like those on Broadway, and two people often become attached to one garment with such firmness that the garment suffers.

These dear little mothers, whose chance in the big struggle for a living in a new and strange country is such an uphill climb, respond very quickly to the touch that is human and kind, and come to look upon their Home Teacher as a friend and comrade, in whom they may freely confide.

During the earlier part of the year I found dissension among families and close neighbors. These conditions seem to have disappeared, owing to the regular and pleasant class meetings.

This is perhaps the most encouraging result of my work.

7. OUTLINE OF THE POLICY OF A HOME TEACHER.

By Josephine Ringnalda.

(Reprinted from Los Angeles City Schools Report, 1917.)

1. Visit the homes in a friendly way, to gain the confidence and friendship of the men as well as of the women of the district.

2. Report to the principal all important information.

3. Report cases of sickness and want to the proper sources of relief.

4. Visit the sick at their homes or at the hospitals, as the case may be.

5. Visit employment bureaus, industrial plants, and places where both skilled and unskilled labor is needed; and make efforts to bring about co-operation between employers and night schools.

6. Get market reports, watch for bargains in cloth, clothing and shoes. Show the women when and where to make their purchases.

7. Hold classes in English, sewing, cooking, mending, shoe repairing, etc.

8. Have excursions, picnics, parties, stereoptican views, with simple talks explaining them, and by these means make the school the community center of the district.

9. Keep a record of each family visited, in which shall appear dates of visits, number in family, condition of family, condition of home, source of income, etc.

10. Visit officers of the societies for Home Finding and Prevention of Cruelty to Children.

11. Encourage home gardens, and the preserving of fruits and vegetables.

12. Collect cast-off clothing and discarded furniture, and sell at a reasonable figure to the people of district, either for cash or for labor.

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8. REPORT OF MISS JEANNETTA WROTTENBERG.

My work is with Jewish women—chiefly Russian Jews, with a sprinkling of Polish and Hungarian. I divide my time and energy among the neighborhoods of three schools, and can not, of course, serve any of them adequately. In one I have a class of fifteen women, in another a class of fifty, and in the third a class of sixty. Although these numbers seem large, they are small in proportion to the families in the neighborhood, and I am more than glad that the Home Teacher work is to be helped by a Jewish organization, so that the number of women reached is likely to be doubled. The opportunity is limited only by the attention which can be given.

These Jewish women are ambitious to learn, and have an exceptional readiness to respond to efforts looking toward Americanization, for

which they have a natural enthusiasm. Besides Yiddish, they speak a little English, which makes it easier to approach them. They do not require the ordinary instruction in cooking and sewing, as they are usually adept in these, so my attention is given chiefly to hygiene, cleanliness and ethics, in addition to the necessary English drill. For this I compile sentences on subjects which fit their needs, which they read, speak, copy and take from dictation, absorbing with the English still more important lessons in sanitation, civics and patriotism.

I find one of my chief aims must be to seek to restore the natural balance in the homes, of which the parents should be the head. It is the tragedy of the immigrants that in adjusting themselves to new conditions, the children are reached and developed first, with resulting disintegration in the home, and loss of dignity for the parents—a thing greatly cherished by the foreigner. The children may be led to honor their parents through appreciation of the institutions and art of their native land. And the parents need to be shown that they will earn the respect of their children by learning English and becoming Americanized.

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9. REPORT OF MRS. FRANCES A. PATTEN.

Mission Road School, Los Angeles.

This is a Camp School for mothers, the children attending a grade school not far distant. The camp has about 25 families, shifting according to employment. The total enrollment during the year ending March, 1918, was 64, with an ordinary attendance of 18 to 20.

Americanism has been kept as a pivotal thought, and everything is said and done in the American way.

Several branches of domestic art have been touched, but the quilt has received most attention, as quilting can be used to answer many purposes. As a drawing card it rivals the most interesting continued story. It is a valuable aid to number work, and for conversational English it opens a wide field.

Mrs. Patten has been very successful in interesting the women, in these days of costly materials, in utilizing quite small scraps sent in by friends of the school. They are fitted on a paper pattern, like a "crazy quilt," or the kid in an aviator's jacket, and then stitched down. The usefulness, and even beauty, of the things thus almost created out of nothing, is surprising, and the lesson in thrift and ingenuity invaluable. To do away with any appearance of favoritism in the attractiveness of these pieces, Mrs. Patten makes up at home packages containing material for a sewing bag, a small frock or petticoat, or a boudoir cap—a favorite article of apparel—with a pattern, all securely wrapped from sight.

Mrs. Patten has also shown the women how to use their own shreds and rags by sewing into strips and braiding to make rugs. These were greatly treasured and have a distinct value in raising the home standard, and cultivating the home-making instinct.

Because of the frequent changes in the camp, the teaching of English has not been broad, the purpose being to concentrate on a few words for each period, and have those well learned, giving each woman before she leaves the camp a chance to get something definite. The motto of the school is—in Spanish—"We do a little, but we do it well." Names of goods were taught from posters of the Food Administration. Short stories, using familiar words, and suitable for the mothers to tell their children, were taught them.

The most notably successful feature was the songs contrived by Mrs. Patten. They were simple rhymes made from the English words the women knew, and set to standard American melodies, and intended to be sung by the mothers to their children, or as lullabys. The design in view in the rhymes was always to connect mother, child, home and country. And the aim has been to have each Camp mother as she moves on carry with her at least one of these songs, with its national air, English words, and American sentiment.

A few of these songs are appended, as a suggestion to other Home Teachers, who can enlarge the list.

SONG 1—*Sunshine and Air.* (7 words.)

Tune, "My Bonnie Lies Over the Ocean."

Open the window for sunshine,
Open the window for air,
Open the window for sunshine,
Open for sunshine and air.

Open, open,
Open for sunshine and air,
Open, open,
Open for sunshine and air.

SONG 2—*Keep the Baby Sweet.* (13 words.)

Tune, "Juanita."

Wash the little face,
Wash the hands, the little feet,
Wash the little dresses,
Keep the baby sweet.
Keep the baby clean,
Keep the baby clean and neat,
Keep the baby clean,
Keep the baby sweet.

Baby, sweet baby,
So clean, so neat, so sweet,
Baby, sweet baby,
Clean, neat and sweet.

SONG 3—*Sleep, Baby, Sleep.* (25 words.)

Tune, "Old Folks at Home."

Good night, good night, my little baby,
Sleep, sleep for me,
Good night, good night, my little baby,
The sun is gone, you see.

Papa is here, and Mama is near,
So do not fear.
O baby, baby, sweet, sweet baby,
Sleep, sleep, my baby dear.

SONG 4—*Work.* (27 words.)

Tune, "Tramp, Tramp, Tramp, the Boys Are Marching."

We are working every day,
So our boys and girls can play.
We are working for our homes and country, too;
We like to wash, to sew, to cook,
We like to write, or read a book,
We are working, working, working every day.

Work, work, work,
We're always working,
Working for our boys and girls,
Working for our boys and girls,
For our homes and country too—
We are working, working, working every day.

SONG 5—*Come, Come to School.* (33 words.)

Tune, "Come Back to Erin."

Come, come to day school,
Or come, come at night,
Come, learn to read
And come, learn to write.
Come, learn to cook,
And come, learn to sew—
Come, learn the things
That all mothers should know.

Little by little
You learn every day,
Little by little
And try, try again.
Remember the proverb
We use in this school is—
"Hago poco, pero
Lo hago bien."

10. NOTES FROM VARIOUS REPORTS OF HOME TEACHERS.

"We have taken part in several community entertainments. I spent part of one day helping the man in charge of our War Savings Society to prepare a program."

"A lady from another War Savings Society asked our Glee Club to sing for them on their program. The girls made the posters."

"The Red Cross gave a dancing party, with about 150 out."

"The Mothers' Class has had an enrollment during the year of 72, attending with varying regularity. One meeting was particularly interesting. One of the women had had success in canning without sugar, and brought a jar to show. One had made cookies from a Hoover recipe, and passed them around to be sampled. Another makes her own vinegar, and told how it was done. Best of all was a pattern for making over stockings for children, brought by a Spanish woman—every one present cut a pattern to take home."

"The class has adopted a motherless family of children. They have made over many garments for them, but wanted the little ones to have a few new things, so bought some new goods. One mother has just brought me a nice gingham dress she has finished for the little girl."

"I found employment for a widow with two children, and later she was very proud to tell me she had found the Employment Bureau herself, and had been given work."

"Our cooking class has been turned into a conservation class, teaching the use of new foods like peanut butter, and of wheat substitutes."*

"Some of our women within walking distance of a park had no idea of its existence."

"We found our mothers so foreign in dress and speech that the children were ashamed to have their mothers come to the schoolhouse. To overcome this a series of parties was given for the mothers, with the influence of the school all thrown in their favor. An unexpected result was that the mothers enjoyed visiting their children's class rooms more than their own parties. When given readers, they eagerly followed the lessons with their lips."

"One of the most Americanizing influences that could be brought into the lives of these women would be American laundry facilities. Their washing is done in the most primitive and unsanitary way, with great waste of time, fuel, and human strength and health."

"We have a sewing class for Mexican mothers, who come to the school bungalow and mend, or make over old garments into new ones or piece

*The Pasadena Food Conservation Center gives one day a week to food problems of the foreign population. The substitution of corn for wheat in the Mexican tortilla—their staff of life—seemed at first an impossibility. There is now, however, a corn preparation on the market under the name of "Maizarina," of which tortillas can be made, and when it is demonstrated to the Mexican women, they are willing to accept it. The Food Center is also teaching more use of vegetables, cereals and milk.

quilts. At our first meeting we had three women, at the last twenty-five. We have music on a Victrola, but no refreshments. American mothers come to help, and we have a little money from the P. T. A. for incidentals."

"One woman said: 'It was worth a thousand dollars to me when I signed my name for a mail package which came to me from New York'."

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11. EXCERPT FROM PAPER "THE NEIGHBORHOOD SCHOOL."*

By a Committee of Teachers of Neighborhood Schools.

A Neighborhood School is one which attempts to meet all the actual educational needs of its district. There are at present in Los Angeles fourteen recognized neighborhood schools, all of them situated in the foreign quarters. Here the people are, on the whole, limited both as to means and space, although they are in the main self-supporting. The streets which were formerly very dirty and badly paved, now show marked improvement, through the work of the schools, co-operating with other civic and social agencies.

None of these districts has adequate provisions for the social life of the people—few have provision of any nature. In the hundreds of homes represented in these schools, English is seldom spoken, and American standards are little understood.

Formerly, partly because many of the mothers worked during the day and partly because of the ignorance of some of them, the children were thrown almost entirely upon agencies outside the home for direction, diversion, medical attention, first aid, supervision of cleanliness and apparel, moral training, and even for food itself. More recently the schools have been successful in returning to the homes many duties which ought naturally to have been assumed there, and are strengthening the hold of the home upon both children and adults. There can be no stability in a government which is not supported by strong homes.

It is, however, impossible properly to instruct children who are cold, hungry and dirty, and who eighteen hours out of twenty-four are subjected to influences which neutralize the best efforts of the school. An improvement in the physical condition of these children and their environment must therefore be the foundation for all other work.

Many of the homes are so overcrowded and so lacking in bathing facilities that the children can not keep clean, and have little chance of learning the necessity and pleasure of cleanliness anywhere but in

*What is known as the "Neighborhood School" is manifestly the best type of school for the Home Teacher to work out of, since their aims are identical—to respond, in different ways, to the needs of the *families* of its locality.

the school. Ten of the schools have bathrooms, and three of them are able to admit the grown people to their privileges.

Day nurseries have been made necessary by the fact that where the mother works, the babies must be cared for by the older children, and the work of the classes is seriously interfered with. The nursery cares for them while the older children are in school, and the mothers either at work or in the Mothers' Classes of the Home Teachers. Because of the improved condition of the babies, the nurseries are object lessons to the mothers on the wholesome effect of suitable care.

Work for mothers is done in connection with many of these schools, on civics, food conservation and war activities, as well as English and the immediate interests of the home. All the Principals agree that the work of the Home Teacher—the agency which brings the school into touch with the family life—has had a marked effect on the standard of the homes, and the employment of more of them will be recommended.

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12. NOTES FROM MRS. WEYMAN.

At a meeting of the Ventura County Federation of Clubs, Mrs. C. M. Weyman, Superintendent of the California School for Girls, followed an address on the Home Teacher by one of the Commissioners. After speaking of general educational interests, she took up the preceding paper, and showed the social value of such work, emphasizing its larger and broader possibilities. She recognized the necessity of rehabilitation work, like her own, but felt strongly that it begins at the wrong end—that it should be prevented by home training. She showed cases such as might naturally be covered by a Home Teacher. These cases, some founded on fact, are noted below.

The Home Teacher would gradually help to accomplish in a confidential and quiet way many of the objects of our Mothers' Clubs, which would in social development be a long step beyond the Juvenile Court, as shown in the following illustrations:

1. In studying her neighborhood, a Home Teacher finds that a group of boys is in the habit of idling and smoking at a certain corner. A quiet conference with individual fathers and then with a group of fathers, leads to the fitting up of a small boys' clubhouse in the back yard of one of them, in which all of these fathers take a keen interest.

2. A Home Teacher finds a home where the children are being brought up on the street, by reason of the unhappiness of the father and mother, due to the father's bad luck and reduced earnings. By effort, the Teacher secures for the father a better position, bringing harmony into

the life of the parents, and bringing the children back into the home from the street.

3. A Home Teacher finds a young girl growing careless and wayward. She counsels privately with the parents, finding that they are incapable of teaching the mystery and sacredness of sex to their daughter, and have neither church connection, nor a wise family physician. The Teacher therefore talks with the girl, though well realizing it is a late day to begin, and induces the family to move to an entirely different part of the city, where it will be easier to break from her associates and incipient habits.

4. A Home Teacher finds dance halls working for evil among a group of young people in her district. Encouraging the negative reform of shutting such places down where improperly conducted, she does not stop at that, but does constructive work. She brings together a number of the parents involved. Weekly parties in the several homes represented are started, where old and young see more of one another. Bringing amusement back into homes from all sorts of places outside the homes, is an elemental activity of the Home Teacher who believes that the home is the place to grow ideals, and that ideals make character.

5. Arrests of school children in the district would after a time be referred as a matter of course to the Home Teacher, and wherever at all possible would be quietly and confidentially adjusted, either at the office of the Teacher in the school building, or at the child's own home, without the ignominy of a Juvenile Court record, or probation office treatment. The police would be urged not to wait for serious breaches of the law, but to report beginnings of lawlessness, and the Home Teacher, like a well qualified probation officer, would act always in a spirit of friendliness to the child and to the family, rather than in a spirit of prosecution and punishment.

6. Wherever practicable, when church relations are found to exist in a latent state, the Home Teacher, without regard to her own sectarian preferences, encourages, both in the family and in the local church head, the restoration of church habits in the home. This must be done gradually, and without forcing or intrusion.

7. The development of the playground system, and of the larger neighborhood use of the public schools, may also be greatly accelerated by the Home Teachers. They will, perhaps, become the directors of the civic center activities of the average public school. They will, of course, in that case be obliged to reside near the school, and become part of the neighborhood life.

8. Child labor, and other child protective legislation, will be largely fortified with facts, and largely guided as to what is needed, and what is and what is not practical, by the experience of the Home Teacher.

13. SUGGESTIVE PROGRAMS FOR SPECIAL OCCASIONS.

These have been used in Mothers' Classes, and in foreign schools and neighborhoods.

In one Mothers' Class, the purpose has been to parallel every holiday observance in the school, that the mothers may understand the children's talk regarding them, as well as enjoy them and absorb their Americanizing influence.

Thanksgiving. Explain in simplest manner that every year we gather our children and friends at a feast, and thank God for all we have; that those who can, have turkey at their feast. One Mexican family had some turkey from some source, and was very proud of the fact. Apples were given the women to take home.

Christmas. Songs were learned beforehand. A little feast was provided, with a tiny spangled tree on the table, which was gay with tamales wrapped in colored paper and filled with sweets.

Lincoln Day. "What great man have you had in Mexico, whom you love and honor even though he has been long dead?" "We in America do the same—this is one of our greatest men." Teacher shows Lincoln's picture, which remains on the wall.*

Flag Day, with a little flag for each woman's hair, and *Mothers' Day,* with carnations, and even *Valentine Day,* explained as being for the young folks—all are observed. *Easter Monday* the women made a little garden on the table, each concealing a nest for eggs. And *May Day* meant a picnic in the park—an unheard of excursion, which it took real courage for these shut-in mothers to undertake.

The Mexican holidays are also noticed, with an American adaptation.

In a school which has been accepted as the social center of the neighborhood, all the patriotic efforts gather under its roof. It is open every day for Red Cross sewing, done chiefly by Mexican women, and there is a regular Auxiliary of the Italian Red Cross. A group of young foreign women is sewing at night for the Belgian children. One Sunday the school house was open to the Syrians for a rally, where they sold Liberty Bonds.

One evening a gathering honored the foreign mothers of sons in service. Another there was a Thrift Stamp parade, where the representatives of all departments of war work marched through the streets, returning to the schoolhouse, where stamps were sold amid great enthusiasm. A grand Bazaar of Nations was given one evening, with the grounds canvassed in (a gift from the Principal), decorated and illuminated, with music for dancing. Each nationality—Syrian, Mexican, Chinese, etc.—had a booth for refreshments, the receipts going to the Red Cross. The Syrian coffee houses in the vicinity closed their doors for the evening that the receipts might be the larger.

*There are three lesssons on Lincoln in the "Primer for Foreign-speaking Women," copies of which may be had free on application to the Commission of Immigration and Housing.

Another Red Cross benefit was given by the Mexicans—an Aztec play, written, costumed and acted entirely by themselves, and historically and traditionally correct. It was a dignified performance, with an audience of several hundred.

It is in occasions such as these that the Home Teacher leads her mothers to have a part.

One Home Teacher varies her work by an afternoon of simple games—like Musical Chairs or Donkey Tails—which the women enjoy like children. Or on a Friday afternoon each teacher in the building will furnish one number for their entertainment—a pretty or amusing exercise or motion song which has been already used in her own room. This causes very little trouble to any one, and the mothers enjoy it very much.

On a May Day there was a procession with flower decorated baby buggies, and on one occasion a patriotic parade. The Red Cross, the Red Star, the gardeners, the salvage and ambulance departments, were all duly represented, marched through the whole region, and stopped at each block to sing patriotic songs.

This school joined with two others to welcome the delegation of teachers sent to this country by the Japanese Government. There were speeches by the dignitaries, and songs by the children, a dumb-bell drill, dances by the kindergarten babies, and the crowning feature was a play, "The First Thanksgiving," with John Alden and Priscilla complete, enacted by Mexican and Japanese children. Surely, Americanization in some localities is proceeding swiftly!

COMMUNITY CARNIVAL.
Pageant of the Children of Columbia.
Tickets 5 Cents.

Overture—Patriotic Airs—School Orchestra.

TABLEAU—Columbia Receives the Gifts of Her Children.

1. Indian Song.
   Aztec Dance.
2. Russian Folk Songs and Dance.
3. Swedish Weaving Dance.
   Scotch Highland Fling.
   English Ribbon Dance.
4. Irish Jig.
   French Vineyard Dance.
5. Syrian Folk Dance.
6. Italian Tarentella.
   Italian National Hymn.
7. Symbolic Japanese Dance.
   Frolic Games—Japanese Kindergarten.
8. Spanish Songs.
9. Interpretive Dance—"Spirit of Youth in America."
10. Minstrelsy of the South.
11. "Out West"—Glee Club.
12. "Star-Spangled Banner."

THE IMPORTANCE OF LEARNING ENGLISH.

[Spoken and interpreted to a little social gathering of Italian women, by Mrs. Chase.]

I have been asked to speak to you about the importance of learning English. It is indeed very important. For you, English is a key. You have in Italy a wonderful civilization—you have books and plays and pictures. Now that you are here you want to know our civilization in addition to your own. You want to understand our books, our plays, our pictures, our government, all our institutions. You can not do this without knowing English.

In the second place, English is another kind of a key for you. It is a key to American friendship. People can not be friends unless they know one another. They can not know one another unless they speak the same language. If we Americans had gone to live in Italy, you would have the right to say that unless we learned Italian we would always be strangers to you.

Now it is you who have come to live in our country. So it is for you to learn English, in order that we may know you and appreciate you and like you. You have come to our house to be part of our family—so you should learn the language of our house, which is English.

14. LIST OF SOCIAL AGENCIES WHICH MAY BE CONSULTED BY THE HOME TEACHER.

1. City Nurse.
2. School Nurse.
3. Charities Visitor.
4. Housing Inspector.
5. Probation Officer.
6. Schools, Public and Private.
7. Attendance Officer.
8. Day Nurseries.
9. Playgrounds.
10. Settlements.
11. Missions.
12. Priests and Clergymen.
13. Employers, in Camps and Factories.
14. Libraries.
15. Editors.
16. Consuls.
17. Commission of Immigration and Housing.

THE HOME TEACHER ACT.

CHAPTER 37.

[Statutes of California, 1915.]

Section 1. A new section is hereby added to the Political Code, to be numbered section sixteen hundred seventeen b, and to read as follows:

1617b. Boards of school trustees or city boards of education of any school district, may employ teachers to be known as "home teachers," not exceeding one such home teacher for every five hundred units of average daily attendance in the common schools of said district as shown by the report of the county superintendent of schools for the next preceding school year. It shall be the duty of the home teachers to work in the homes of the pupils, instructing children and adults in matters relating to school attendance and preparation therefor; also in sanitation, in the English language, in household duties such as purchase, preparation and use of food and of clothing and in the fundamental principles of the American system of government and the rights and duties of citizenship. The qualifications of such teachers shall be a regular kindergarten primary, elementary or secondary certificate to teach in the schools of California and special fitness to perform the duties of a home teacher; provided, that the salaries of such teachers shall be paid from the city or district special school funds.

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